### PRAYERS FOR THOSE WHO PERISHED.

The Conduct of the Captain, the Crew and the Company Criticised.

CONFIRMATION OF CHURCH CANDIDATES.

The Death Penalty and the Murderer Nixon Discussed by Dr. Wild.

The Pastor of the East Reformed Congregation Sanctifying a New Structure.

### THE EVANGELICAL ALLIANCE.

The weather yesterday was not particularly congenial to the tastes of individuals who were antici nating enjoyment of the clear skies and sunshine characteristic of budding Spring, which did not appear. The day was overcast and damp and the churches were rarely full, notwithstanding that the ceremony of the palm has for every one a strong interest and attraction. The subject of the Lord's triumphal entry into Jerusalem engrossed the attention of the pastors of Episcopal and Catholic churches, and also that of the Rev. Mr. Frothing ham, of Lyric Hall. The terrible fate of the Atlan tic was referred to in many of the sermons and prayers of the day, and lessons of great moment were drawn from the disaster.

LYRIC HALL

Palm Sunday-The Passion Week-The Atlantic Disaster-Sermon by the Rev O. B. Frothingham.

The services at Lyric Hall yesterday morning were unusually well attended, considering the menacing clouds and chilly winds. After the exercises of singing and prayer came the sermon. This is Palm Sunday, Mr. Frothingham commenced and this week is Passion or Holy Week, one of the great leasts of the world. It existed thousands of years before Christ was born. This festival is of the dying and suffering God. The passion is of the Delty. The myth had its origin in the primitive worship of mankind.

THE FIRST WORSHIP

was of the heavenly bodies. People adored the sun, and when its light began to grow dim as short days approached, prayers were said for the deliverance of that deity. When the shortest day came they set up wails and sung funereal sengs Every year this Passion Week was observed as the light of the sun began to grow dim. We seem to see in the world a weeping, self-sacrificing Providence. The world is full of pathos. The poet speaks of the stars weeping over the wretchedness of man. We think of the vast wealth hidden in the bosoms of great rivers, rolling across continents, that no man can enjoy. We hear a great deal about man's being at the mercy of nature. There is iron waiting patiently in the earth for man. When it is found they forge it into cannon for the destruction of nature's children. See how despots have ruled the land by these forces of nature. Truly the passion week of nature is very long.

THE PEARFUL WRECK OF THE ATLANTIC THE FEARPUL WRECK OF THE ATLANTIC did the ocean desire to drink up all those lives or did the wind want to make it impossible for those wretches to be rescued? The winds and waters are messengers of the Infinite Power, and the time will come when men shall see it. That the good and wise must die and give the sacrifice Irrely is the lesson taught by the death of the Son of Man. Trace it in the history of material invention. The story began when the first inventor laid his plans before the world. Social degradation, poverty and neglect attended him. Two hundred wars are in neglect attended him. Two hundred wars are in story began when the first inventor laid his plans before the world. Social degradation, poverty and neglect attended him. Two hundred years ago, in France, a lady, noted for her great beauty and notrious for her vices, was visiting a madhouse. While passing through a square she heard a voice crying, "I am not mad," and turning saw a pale face pressed against the bars. On inquiring for what reason he was placed there she was toid that he had been interested in material invention, and thought he had discovered the power of steam. He wrote a book and prepared maps on the subject, which he took to the Cardinal, a man of singular sagacity, but he would not look at them. As the inventor followed him he ordered him to be placed in

at them. As the inventor followed him he ordered him to be placed in to be placed in Amadhouse.

Consider how that man must have been agonized. He went down to the grave with a conviction of the value of his discovery. See the passion of that wronged man. Inventors have trod the same paths and been hanged on the same cross. They have been single-hearted and simple-minded men, who trusted their fellows and who received a legacy of sorrow and suffering in return. For the man who discovers a new idea, a new thought or a new principle the Passion Week is longer and sadder yet. We and all the world are walking by the light of the great discoverers. There was Connecius in China and Mahomet in Arabia, both propiets and reformers; but for them the Passion Week was long and severe. Tolling along with His cross on His shoulder we see the Son Man. His sorrow could not have been more intense than his brother's, He was wifeless, childless and with few friends.

The Agony of the Cross was in its duration. His agony was a severe one, and He was laid to His rest. He was inventor, sage, reformer, philanthropist, all in one. The ceremonies in the Episcopal Church represent nothing but sorrow and regret. The lights are extinguished and there is a silence of bells.

SECOND AVENUE METHODIST EPISCOPAL CHURCH.

Universalism Demolished Without Controversy, but by an Exposition of the Visions of the Apocalypse-Ordination of Deacons by Bishop Merrill.

Yesterday morning Bishop Merrill preached in the Harlem church in which the New York East Conference is holding its annual session. The church, though large, was crowded. The Bishop chose his text from Revelations xxii., 11-"He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; he that is righteous, let him be righteous still, and he that is holy, let him be hely still." There are here, said the Bishop, four specific classes, though in reality they comprise only two-the good and the bad, the saved and the lest. All the blessings of the Gospel look to the producing of moral changes in man. This is its design, so that the unjust may become justified and the fifthy may become clean. And so long as men are under the Gospel there must be the possibility of this change through the abounding mercies of God. The Bishop then reviewed the severat visions of the Apocalyptic seer, pointing out their peculiarities and their references to

their peculiarities and their references to THE PROGRESS OF THE CHUKCH and of the world, that his hearers might more fully comprehend from the contexts the important hearing of the text. He briefy referred to the events which are to transpire under the several visions of seven seals, seven angels with vials, and seven more with trumpets; and the Apostie, having seen time ended and the affairs of this life wound seven more with trumpets; and the appare, in way agent time ended and the affairs of this life wound up, the Gospel ceased to be preached, the judgment set and the death, small and great, standing before Ged, and the New Jerusalem coming down from God out of Heaven, then he declares that "ne that is unjust let him be filthy still; and he that is right ous let him be fightous still; and he that is right ous let him be fightous still; and he that is hely let him be holy still." The time to effect moral changes has then past, and the holy will be fixed in holiness and the flithy in their flithiness. Therefore, he urged that we should proclaim that this is the period for moral improvement and that the Gospel is the power of God in this life unto saltwation. The Bishop also gave a few brief references to show the impressibility of childhood and the imcreasing hardness of the human heart as the wears pass by, so that conversions of the aged are the increasing hardness of the human heart as the increasing hardness of the human heart as the heart pass by, so that conversions of the aged are years pass by, so that conversions of the aged are comparatively rare. For their characters are comparatively rare.

THE PLANT OF PRACE.

Itell to them the probabilities are against any change as men advance in years.

ORDINATION OF DRACONS.

The Rishop, at the close of his sermon, ordained Messra, J. R. Richards, J. H. Gofut, H. S. Still, W. T. Roden, J. Ripper, C. E. Miller, E. Watt, F. Bell, J. H. Battersbee, G. Pitmer, I. J. Lansing, J. H. Ham, P. Chandler and J. S. Wilson deacens in the Methodist Episcopal church, by the imposition of hands and the utterance of the werds to each, Take thou authority to perform the office of a descon in the Church of God in the name of the Father, and of the Son, and of the Holy Ghost. Amen. He then piaced the open Bibbe in the hands of the deacons and said to each one. "Take thou authority to read the Holy Scriptures in the Church of God and to preach the same." The class was called up by Dr. Griswold, and stood around the altar, and was by nim presented to Bishop Merrill as fit candidates for the office of the ministry. Some of the young ministers were deeply moved by the impressiveness of the solemn occasion, and many of the audience, too, were visibly affected. In the attenuon the sacrament of the Lord's Supper was administered, and in the evening the evening the ladies of the churck will give their pastor, Rev. W. W. Bowdish, a reception, in which the members of the Conference will participate.

PRAYERS FOR THOSE WHO PERISHED.

CHURCH OF THE DISCIPLES.

First Sabbath in the New Edifice-The Aims and Duties of the Society-Sermon by the Rev. George H. Hepworth. The opening Sunday services in the new and ciples, corner of Madison avenue and Forty-fifth street, drew together yesterday morning a con. gregation filling to its utmost capacity the vast ouilding. The Church, using the word in its corporate sense, starts out on its new career under the most favorable auspices. Everything went of finely yesterday. The music on the new organ was of the finest, the singing uncommonly fine and the sermon, by Mr. Hepworth, one of his best pulpit efforts The subject was appropriate to their entrance into their new church. His text was Acts, xii., 10-"The iron gate that leadeth unto the city." The Scriptures, he began, are peculiarly suggestive. When we read that certain men went into the city the mind, by a natural law, infers from this a spiritual fact. If one wishes to get to the Eternal City he must go through

the Eternal City he must go through
THE IRON GATE.

The way to happiness is hard, but sometimes the harder the way the sweeter the happiness. If you can be only satisfied that you are not relying upon your own strength, but that you are constantly aided by God, nothing can daunt you. Though the clouds are above you there is sunshine in your heart. It seems to me when I look back on the last fifteen months that you and I have been travelling towards the iron gate. The roads have been sometimes heavy, but we have learned to feel that it was another hand than ours that was doing the work. We have learned to believe that the Father had really something for us to do, and in building

that was doing the work. We have learned to believe that the Father had really something for us to
do, and in building

OUR NEW CHURCH

it was not to gratily our pride or ambition, but to
listen to those words that might do us good and
then to be up and doing. The sooner we are up
and doing the better. After amplifying with marked
eloquence the duties incumbent on them as Christians he proceeded to discuss the question—What
right had they to existence? No man has a right to
speak unless he has something to say. What, then,
is the purpose of their new movement? These
walls symbolize its purpose. When the reapers are
hard at work and some one comes in with a
a sickle, they do not want his help unless he
goes to work with them in dead carnest, but
let a reaper come in with a keen sickle
and help them work the better or work with
the best of them, and he is received with a
welcoming smile, do we prefer to be idle with this
great sickle in our hands, or are we in dead carnest
and have we joined the brotherhood of laborers?
Pursuing this branch of his subject at some length
went on to explain their Christian faith. We stand,
he said, for

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A SINGLE DOGMA.

The foundation of our structure is implicit faith in Christ; faith in Jesus, the divine Lord. With us Christ Jesus is the beginning and end of all things. The cross on the top of Caivary claims our allegiance. We have stood at its foot; we have heard the Saviour's cry and we have taken Him to our hearts and have no power except from him, and but involves the fatherhood of God and the sinfuiness of humanity. If you are to find even the road to the iron gate you must find it from on high. This organization is a little peculiar because it is untrammelled by antecedents. We can do what we think is for the best. We have no standard but the cross. We are bound to those dogmas which are the foundation of the universal church. Our duty is to save human souls. We profess to be

A WORKING GRUKCH.

If I can help it no one shall sleep during the sermon or be idle during the week. This church stands for honest, noble work all the time. Let us not be lazy Christians. God hates idlers. Let us be a working church. I want it to be a church where there shall be no caste. I preach to human beings. This pupil is devoted to God's trust. Again, said the speaker, I want this to be a young men's church. For there is no class of people who need friends so much as young men. So, let us have good lectures and music, that they may spend their leisure hours under the guidance and approval of Christ.

ST. THOMAS' CHURCH.

## ST. THOMAS' CHURCH.

Confirmation by the Right Rev. Bishop Potter-Four of the Congregation Lost on Board the Atlantic-Sermon by the Rev. Dr. Morgan-Implicit Obedience the Duty of All Christians.

The loss of the ill-fated Atlantic, with four of the members of St. Thomas' church, cast an air of yesterday morning, in spite of the gathering together of some seventy candidates the purpose of confirmation by Episcopal Bishop of the diocese, the Right Rev. Horatio Potter. The following are the names of the four members in question:-Mr. Merritt, his wife and his sister, and Miss Scrymser.

THE SERMON. The text chosen by the Rev. Dr. Morgan for his sermon was, "He humbled Himseif, and became obedient unto death, even the death of the cross," from Second Corinthians. Obedience, said the venerable pastor, is the crucial text in a Christian's life, and in the example of our blessed Lord and Saviour he had a noble example of implicit submission to the Divine will, with its inexorable demands. During the coming week, my brethren, brought back to our memory the anguish of the Son of Man in fulfilling the behests of His Heavonly Father. Christ humbled Himself that He might be ransomed from eternal death, and lound for us in the Father what we could never find in ourselves.—a Saviour of mankind. The law or obedience which prompted our Saviour must be followed by His disciples. God demands obedience. Contrast the bleeding victim on the accursed tree with the sacrifices made by the majority of professing Christians, and ponder over the difference between a real and a sentimental recognition, and by the drops of blood which fell from our Saviour's body methinks I can hear Him say, "is it for such offerings that I bore your sufferings and suffered an ignominious death upon the cross?" Let the deep and incessant prayer be part of your faith in Jesus Christ; let it run through your retired life and be part and parcel of your very existence, and in so doing you will be strengthened and sustained by God's right arm, which wil help you fight the good fight.

The venerable Bishop Potter then administered the impressive rite of confirmation to upwards of seventy candidates, aged from fifteen to sixty, upwards of forty being girls and women. of His Heavenly Father. Christ humbled Himself

The Rev. H. C. Potter on Anointing the Feet of Jesus.

There was a large gathering of fashionable church-going people at Grace church yesterday morning to listen to the Rev. H. C. Potter, who preached a brief sermon on the lessons taught by the Holy Week. The usual elaborate services were celebrated, and the music was exceptionally fine. But a general gloom pervaded the church, owing to the dull, sombre character of the weather and the poor light which is always characteristic of that stained glass edifice. The fashionable worshippers are beginning to abandon the down town churches, and while Grace church suffers with the rest, it is evident from the grand toilettes, and fin-carriages belonging to the congregation, that rest, it is evident from the grand tollettes, and fine carriages belonging to the congregation, that there is still a highly aristocratic element clinging to the great Episcopal sanctuary. It is almost useless for the stranger to visit Grace church, if he go there in the hope of participating is the services or of listening to the discource, as it is difficult to obtain seats, and even when obtainable they are beyond the reach of the reverend rector's voice.

Dr. Potter recited from St. Matthew

THE STORY OF MARY

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THE STORY OF MARY

anointing the leet of Jesus, and proceeded to describe how this act of love and devotion exhibited that noble heart possessed by woman. It was an immortal exhibition of gratitude, of humility, before the persecuted and sufering Savieur. There was true fervor and sublime affection in that act—in anointing the feet of Jesus—those feet which were nailed to the cross by His cruel persecutors in the midst of His matchless career on earth. He admonished his hearers to derive from this incident described by the Apostles the proper lesson—the lesson of gratitude for the blessings and comports vouchsafed them here below. What

A GLORIOUS EXAMPLE
it was in those dark days of the world to find this almost solitary act showing love for the Redeemer! Let them apply this history to their own daily nyes

in order that they might prepare themselves for their meeting with their Maker. Let them apply it to their relations one with another; to their domestic concerns of their households and to their dealings at large with the world. There was a future opening for all of them, and it was proper and timely that they should consider these incidents in the closing life of Jesus, in order that they might appreciate their importance in viewing His character and also the character of Mary. Grattinde was their duty, and the reverend gentleman urged his congregation to remember it not only as a duty, but as the natural gift of every human heart.

CHURCH OF ST. PAUL THE APOSTLE.

splendid Celebration and Ceremonies of Palm Sunday-Prayers for Some of the "Atlantic" Victims and Sermon

by the Rev. Father Hill, O. S. P. The Church of St. Paul the Apostle, better known as the Paulists' church, Fifty-ninth street and Ninth wenue, was crowded in every available part yesterday, at the half-past ten o'clock mass, by a large congregation of the parishioners, with a goodly number of the members of various other denomina tions. The festival observed being Palm Sunday, fully carried out, formed the principal point of at traction. To devout Catholics the celebration was highly editing and impressive; to non-Catholics, interesting and calculated to call forth study, comment and beneficial meditation. The altars, pictures, statues and paintings of every description were hid in deep folds of purple. The priests and ecclesiastical students of the order illed the seats of the sauctuary, some robed in purple vestments, some in the usual attire-cas sock and surplice. Assisted by a large number of acolytes, the whole assemblage of sanctuarists formed the choir and sung the different portions of the mass in a solemn and impressive manner. BLESSING THE PALMS.

It is in accordance with the liturgy of the Church to bless the palms previous to the celebration of the mass. The palms on this occasion were pronounced genuine or at least similar shape and substance to those used shape and substance to those used by the Israelites greeting our Lord as He entered the city of Jerusalem in triumph. They were brought from Cuba and Florida by some of the members of the order specially for the occasion. They bear a strong resemblance to the common corn stalk before it begins to unfold and ripen, some being as tall and round, others not larger than the ordinary unfolded leaves of a daffodil.

After the sprinking of the holy water the officiating priest, in a purple cape, but without a chasuble, with assistants vested in the usual manner, went to bless the branches, which were placed at the epistle side of the altar. The choir meantime sung the antipnen, "Hosanna fillo David," after which the appropriate epistles and gospels which constitute the office while blessing were recited. Then the palms were again sprinkled and tumed with incense.

DISTRIBUTION AND PROCESSION.

with incense.

DISTRIBUTION AND PROCESSION.

After the paims were blessed they were distributed by the clergymen and ecclesiastics to the members of the congregation, who held them up ostensibly during

THE PROCESSION

ostensibly during

THE PROCESSION

and remaining portions of the celebration.

The following order was observed in the procession:—First, the cross-bearer, with the digure itself encircled with purple and palm leaves and an acolyte at either side; then followed the choir, ecclesiastical students, attending priests and officiating dergymen in their purple vestments. They moved from the sanctuary, while the deacon chanted aloud, "Procedamus in pace," the choir answering, "in nomine Christi." All bore large palms in their hands as they proceeded through the centre laiste, singing the well known hymn, "Gleria, laus, et honor," as they passed out, through the church entrance representing vividly a real, living scene of the multi-tude with waving palms who greeted the Saviour's entrance into the Holy City. At the return of the procession two of the choir went into the church, and, shutting the door, stood with their faces towards the procession. After this the sub-deacon knocked at the door with the foot of the cross, which, being opened, the procession went into the church singing "ingrediente Domino in Sanctam Civitatem," after which all returned to their places in the sanctaury.

The following clergymen officiated and assisted

The following clergymen officiated and assisted during the celebration of the mass:—The Rev. Father Seerle, celebrant; the Rev. Father Bodish, the Rev. Father Dwyer, sub-deacon; the Rev. Father Seerle, celebrant; the Rev. Father Roung, master of ceremonies, and the Rev. Fathers Brady and Simmons, assistant masters of ceremonies. ceremonies.

Fathers Brady and Simmons, assistant masters of ceremonies.

THE PASSION.

The singing of the "Passion," or Gospei of the Sunday, was by far the most impressive portion of the celebration. It was taken from and comprised the twenty-sixth and twenty-seventh chapters of St. Matthew. The parts of the awiul and memorable tragedy were well personated by the Rev, Father Kosenberg as our Lord, the Rev. Father Young representing the multitude (turba), assisted by the choir, and the Rev. Father Elliot personating the part of the Evangelist. The chanting of the "Passion" occupied thirty-dive minutes, interrupted only by an interval of two or three minutes' silence, which occurred during the prostration at the words "emisit spiritum."

After the conclusion of the gospel the Rev. Father Bodfish made the following

ANOUNCEMENTS:—

On Wednesday, at half-past seven P. M., the office of Tenebra and chanting of the Lamentations and Miserere will take place.

Meundy Thursday, at nine A. M., solemn mass; procession to the repository; denudation of the altars, &c.; half-past seven P. M., Tenebra and sermon.

Good Friday, at nine A. M., the mass of the pre-

sermon.
Good Friday, at nine A. M., the mass of the pre-sanctified, with adoration of the cross and chant-ing of the passion; half-past seven P. M., Tenebræ

and sermon.

Holy Saturday, at eight A. M., solemn blessing of the new fire, the paschal candle, with chanting of the Exuitet, the benediction of the baptismal iont and solemn mass.

Easter Sunday, at half-past ten A. M., solemn mass, with sermon, and vespers at three o'clock P. M.

Prayers were effered up for the repose of the souls of the Powers family, who perished in the Atlantic, disaster.

The Rev. Father Hill preached a very able discourse in the evening, explanatory of the ceremonies and services of the day, the substance of which was that all the rites of religion as preserved by the Church have their especial and significant meaning, and as such should be adhered to, respected and loved.

## BROOKLYN CHURCHES.

## PLYMOUTH CHURCH.

Mr. Beecher on Conflict with Sorrow, and Its Use for This World and the Next-A Slight Implied Reference to the Wreck of the Atlantic-What was Expected by the Congregation.

Mr. Beecher preached yesterday morning to the usual large congregation of Plymouth church, There seemed to be an anticipation that he might refer to the great disaster of the week-the loss of the atlantic. This anticipation was considerable encouraged by the selection of the preliminary hymns, and by a very touching allusion in th prayer. The sermon, however, did not point that way directly, although there were here and there marine illustrations that showed that the preache was in sympathy with the universal sorrow of the world. Mr. Beecher, recognizing Mr. Bartlett, of the Plymouth church congregation, Chicago, in his congregation, at the close invited him to occupy his place in the evening, and, as this was accepted, Mr. Beecher's intention to improve

THE ATLANTIC DISASTER

in the evening was averted. The subject of the morning discourse was the dis cipline of trouble in this world. The text selected was from Hebrews xii., 11-"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The confused metaphor of the sentence in St. Paul's epistic was referred to

peaceable fruit of righteousness unto them which are exercised thereby." The confused metaphor of the sentence in St. Paul's epistic was referred to in the introduction and was explained as the outcome of Paul's surcharged mind, that was eager to express its thought and gave forth a cluster of metaphor. There were various characteristics in men which enabled them to meet

TRIALS AND TROUBLES,
and the tendency to blend circumstances in harmony with those trials and sufferings was never made so manifest as with men whose religious training had been developed by being born, as it were, close to the kingdom of God. With such men the struggle was not very powerful. Suffering was not necessarily punishment; sometimes it was, but most times in this world it was not. Penalty was the result of law; yes, but it was a sign to the man, sent to him to show that he was out of the way. It was not the fault of nature that he should stumble in walking; it was nature training him to walk and was part of the education of man. There were lessons that were indispensable to manhood that did not come to us by nature, but were part of our education. Men are thrown into the world, as it were, without any endowment of training for meeting this description of life. Providence, in the circumstances that surrounded us, worked out for us that which we could not do for ourselves. Tears are the alphabet by which God teaches men chapters of wisdom that poetry and philosophy have never taught. Then there was the conflict of sorrow with conceit. Men learn something generally; but conceit abides to old age, and is generally strongest then. Generally a man strikes his roots in his riches. Of such men you never think. Whenever you hear their name you think of their riches, but never of the man nimself. Where a man represents nothing but banks, railroads and ships, he takes with him nothing that could be recegnized at the entrance to heaven—an entrance that is large enough to

take in all the family of mankind. The sermen was continued and closed with practical reflections on the need of so living that there should be the beginning of eternal life planted here.

EAST REPORMED CHURCH.

Bedford Avenue-An Ornate and Florid Ecclesiastical Structure—Sermon by Dr. Ormiston and Address by the Pastor. The East Reformed church, Bedford avenue corner of Madison street, Brooklyn, was dedicated vesterday. At the morning service the attendance was so large that hundreds were unable to ge nearer the building than the sidewalk, and ulti-mately left for other churches in the neighborhood. The style of architecture adopted by those who been instrumental in the erection of this house of worship is, strange to say, after the style known as that of Louis the Fourteenth. It is a brick church, with stone dressings, highly ernate. It is slightly elevated from the ground, with basement, and has nave, transepts and chancel, with a tower on one side in the angle made by the transept and nave. Behind the chancel arch is an elaborate screen, behind which are vestries and offices, robing rooms, parlors, &c., with gallery above for nue. Entering the vestibule, two doors are found to open into the body of the church, to the right and to the left, through a black walnut partition panelled six feet from the floor, thence to the cell ing glazed in stained glass of many colors. Two es run from these entrances through the princi alsies run from these entrances through the prancipal part of the auditorium to the side of the raised pulpit platferm opposite. Black wainut pews, wish arm sides extended, range both sides of the alsies, those at the cross sections facing, at a slight angle, the speaker. Directly over the doors a gallery from side to side stretches. Overhead the ultra-marine ceiling is traversed by arching supports of black wainut, joining in a keystone support at the highest point, descending to gold-touched black wainut brackets, extended from the walls, elaborately carved and orna-

keystone support at the highest point, descending to gold-touched black walnut brackets, extended from the walls, elaborately carved and ornamented. In a niche behind the platform, above the head of the speaker when standing, is THE CHOIR GALLERY; further back, against the wall, the organ is built. Two immense chandeliers, resplendent in gold and blue (said to be the only ones of their kind in this country) are pendent from the ceiling. Although by using camp stools an increased number can be accommodated, 1,090 can comfortably worship in the church. Yesterday morning far more than that number took part in the service. A quartet cheir sang the opening anthem, which was followed by the reading of the Commandments, the singing of the "Gioria" and the reading of Scripture lessens. The first hymn sung was the one commencing—

Glorious things of thee are spoken.

Glorious things of thee are spoken.

Dr. Perris offered prayer, and then notices connected with the church were announced by Dr. Carrell, the pastor, who, in the course of which, said that ground was proken for the church editiee March 20, 1872.

The Rev. Dr. Ormiston preached the opening sermon and selected his text from Zechariah vi., 12—20 and speak unto him saying, thus speaketh the Lord of Hosts, saying, Behold the man whose name is the Branch; and he shall grow up out of his place and he shall build the temple of the Lord."

Dr. Ormiston said that the members of the church would remember that about twelve months ago he addressed them, and tried to speak words of comfort and cheer, although his pulpit was the curbstone, and that now it was with great pleasure that he looked round on this beautiful edifice and saw it so near its completion and privileged to take part in that interesting service. In the course of the sermon, in which the words of the prophet were adapted to modern instances, Dr. Ormiston strongly urged upon the congregation and the members of the church the duty of thoroughly dedicating this church to the Lord, so that not a brick or stone in its construction should belong to any one but the Lord of Heaven, who had done such wondrous things for them. After the sermon the church was formally dedicated to God by the pastor, all the congregation rising. The address was of a very solem maracter, and enjoined the Church to the rendering of personal service to God and the dedication of their powers to extending His kingdom here on earth.

The doxology was sung and the benediction pronounced, after which the large assembiage dispersed. In the alternoon and evening the services were continued.

# SEVENTH AVENUE METHODIST EPISCOPAL

The Rev. Dr. Wild on Capital Punishment-Nixon's Condition and Ap-

prehension-The Ocean Shipwreck. Dr. Wild, of the Seventh avenue Methodist Episcopal church, Brookiyn, preached a sermon yesterday morning from John viii., 32:-"And ye shall know the truth, and the truth shall make you free," After a brief introduction the reverend doctor proceeded in substance as follows:— Men often fail to appreciate what they have not earned, or put a proper estimate upon that which cost them nothing. Suffering frequently leaves the victim clothed with mercy. Struggle and conquest are apt to beget faithfulness, and human experience enables us to judge righteously and deal ence enables us to juage righteensity and dear mercifully. Our own failures and short-comings bid us be charitable with others, while a knowledge of self-rectitude prompts us to be swift and true witnesses against our neighbors who commit any grave or hemous offence. Liberty should follow IN THE WAKE OF TRUTH as naturally as light in the path of the sun. To eatch the drift of an author's meaning, to perceive

as naturally as light in the path of the sun. To catch the drift of an author's meaning, to perceive after wearied labors the solution of a problem, is like the first streak of light upon the horizon. Used in a spiritual sense, the very fact of knowing truth is light and freedom, while ignorance of it is service bondage. Unless we know from Scriptural knowledge how God regards offences to man, and how in consequence He suffered for it on Caivary, we cannot be conscious of their greatness. Out of Christ one cannot comprehend it. There are people who take pleasure in unrighteousness. What do men feel whose consciences are hoofed over by wrong-doing? People are wont to think in these days that aimost the worst calamity in this world is poverty, and yet, comparatively speaking, men are almost as much cramped and restrained when rich as their poor neighbors.

THE FOOR MAN BORROWS TROUBLE about the wants of to-day, and the rich man is worried about bank notes and stock exchanges. It is the spirit of the man, after all, that determines his condition. What truth will neal a breken heart like this verse: "All things shall work together for good to them that love God?" The legion of aching hearts whose idols were shattered.

IN THAT TERRIBLE WEECK, the many devolate homes that are mourning for their loved ones, have found, methiaks, their only gleam of comfort in that blessed promise. Not only they that mourn, but those led captive by sin may find ircedom if they will. The weapon which

carried did not prove a friend, but an enemy, and carried did not prove a lifem, but an enemy, and there are more crimes and difficulties occur from that practice than from any other. It is a low stock of trust that needs to defend itself in finat way. Look at the criminal since the law has condemned him! The strong man is reduced to the weakness of a child. He trembles in every joint, and it is but liquid that he can sip now. Say that there is no restraint in capital punishment! If he was sentenced to State Prison for life he would want beef every mean and reinsh it, too. Nothing but the fear of going into the presence of a living Ged could so unman him. And yet for him there is pardon beyond the death that awaits him, if he will but believe that God can save to the uttermost all those that come to him.

## ST. JAMES' CATHEDRAL.

Celebration of Palm Sunday.

Palm Sunday was, doubtless, appropriately celebrated in every Catholic church throughout the length and breadth of the land yesterday, but in none perhaps with more fitness than at St. James' Cathedral, Brooklyn, and thither hundreds of devout worshippers wended their way to participate in commemorating our Lord and Saviour's triumphal entry into Jerusalem from Mount Olivet five days before the crucifixion. Every one seemed deeply impressed with the solemnity of the occasion, and listened with marked attention to the words of wisdom and eloquence which tell from the lips of the officiating clergymen, the Very Reverend Fathers Kiely and Turner. Sprigs of evergreen, in imitation of paim, were distributed among the congregation, in accordance with the time-henored custom.

congregation, in accordance with the timehenored custom.

The Rev. Father Kiely preached the sermon. After briefly sketching the history
of the Passion, he conduced: In body and
mind did our Lord suffer for us, and we are
called upon in our prayers and meditations
to think of these things and become better men,
better Christians. Where is the heart so devoid of
feeling that upon which this picture of those dread
days would have no effect? Think of the triumph
of to-day and the ignominy of the next five days.
The same streets that witnessed His triumph witnessed his ignominy. The same windows from
which paims waved were litted as He passed in the
midnight hour, and the occupants, satisfied that it
was some criminal going to his just doom, retired
to their sleep. This is a picture of the world. This
it is that should teach us to distrust the world and
even to doubt those whom we have no reason to
doubts Think of Jesus as He walked in the garden
ast twilight

praying that his mission might be feit by every one. Abandoned by his friends, yet, when He discovered that it was the will of His father He was reconciled. We will leave him there till Good Friday; but remember that our sins have prostrated Him. Beg Him to parden us; beg Him to remem-

ber us in His father's kingdom. Beg of Jesus to soften your heart, and meditate on the dread events of this week. All sinners are his executioners. Let us endeaver to cleanse our hearts through His pas-sion. These thoughts will soften our religious sen-sibilities, will console us and smooth our pathway in this world and brighten our prospect in the Dedicatory Services of a New Church in

#### TALMAGE AT THE ACADEMY.

The "Atlantic" Calamity-Another Re-buke of the Critics-The Whale of Modern Scepticism-Human Spiders-Theological Pugilists and Fierce Religion-ists-A Compliment to Prize Fighters.

"God forgive those," said Mr. Talmage yesterday morning in his opening prayer, while referring to the Atlantic disaster, "who have wickedly brought this calamity upon this nation and other nations. Have mercy upon all the bereaved. Have mercy upon those emigrants who are tossed upon our shore, bereft of even the few treasures that were allotted to them. May they find a comfortable home here, and may the arms of Christian charity be extended toward them." This was the only reference that the Tabernacle pastor made yesterday morning to the terrible calamity of last week.

Mr. Taimage's sermon was upon the Scriptures and the democracy of Christ's religion, from the text-"Where there is neither Greek nor Jew, circumcision nor uncircumcision. Scythian, bend nor free; but Christ is all and in all," setting forth the idea that men of all nationalities and history may stand upon one great gospel platform. In the first place, the preacher said, Ohrist is everything in the Bible. I don't care where I open the Bible I find Jesus. I know there are a great many who find no Christ at all. I want to tell you some ways of studying this Bible by which you cannot find Christ and some ways by which you can find Him. For instance, here is a man who comes and studies the Bible as a historian. If you come as a historian you will find in

which you can find Him. For instance, here is a man who comes and studies the Bible as a historian. If you come as a historian you will find an this book how the world was made, how empires were established, how nation fought with nation until the earth was

GHASTLY WITH THE DEAD.

It is a wonderful history, putting to the blush all others in the accuracy of its recital and in the stupendous events it records. There are others who come to the Bible merely as antiquarians. If you come as an antiquarian you will find a great many odd things in the Bible, pecularities of manner and custom, and marriages and apparels and dross. There are a great many people who come to it first as you would go to a cabinet of curtosities and the Hible to such becomes a mere British Museum. Others come to it and find nothing but the poetry. It is a wonderful peem, and a great many read it as they do "Lalla Rookn" or the "Lady of the Lake," and it does them no more good. They are so absorbed in looking at the shells on the shore that they forget to look off on the great objects for which this book was written. Then there are others who come to this book as scepties. They marshal passage against passage and try to GET MATTHEW AND LUKE INTO A QUARREL and would have a discrepancy between Paul and James about faith and works. These men—these spiders, I will say—sip poison out of the sweetest flowers. They fatten their infidelity upon those truths which have led thousands to heaven, and in their discorted vision prophet seems to war with prophet, and evangelist with evangelist, and apostic with apostic; and if they can find some inaccuracy of character, some bad trait of character in a man of God, mentioned in that Bible, these modern crows caw and flap their wings over the carcass. Because they cannot understand how the whale swalowed Jonah they attempt the more wonderiul feat of swallowing the Monster with a postic vital postic vital

The Bible is merely the whetstone on which they sharpen the
DISSECTING KNIFE OF CONTROVERSY.
What do they care about the religion of the Lord Jesus Christ? I have seen some such men coming back from an ecclesnastical massacre as proud of their achievements as an Indian warrior is of the number of scalps he has taken. I have more admiration for a man who goes forth with his fists to get the championship, of a Heenan or a Morrissey, than I have for
THESE THEOLOGICAL PUGILISTS, who make the theological magazines ring with a horrible outery. They are the men who seem to think that the only use of the sword of truth is to stab somebody with it. (Laughter.) There is one passage of the Scriptures that they like better than all others, and that is this:—'Blessed be the Lord, which teacheth my hands to war and my fingers to fight." Wee to us if we come to God's word as controversalisits, or sceptics, or fault-inders, or merely as poets. These only get into the heart of God's truth who come and seek for Jesus.

Jesus.

Mr. Talmage further raised the points that Christ is everything in the great plan of redemption, and everything to Christians in time of trouble, upon which he dwelled at some length.

## THE EVANGELICAL ALLIANCE.

The Grand Conference in October Next-The Preliminary Meetings.

A meeting in behalf of the Evangelical Alliance was held in the South Reformed church, corner of Fifth avenue and Twenty-first street, last evening, and, despite the inclemency of the weather, a large congregation was in attendance. The services were opened by the pastor, Rev. Dr. Rogers, with the usual religious exercises, after which he intro duced Mr. Wm. E. Dodge, President of the American branch of the Alliance. He said that the Executive Committee had thought it important, before the meeting of the General Conference to take place in October next, that a series of preliminary meetings, of which this was the first, should be held, in order that the attention of the people might be aroused. might be aroused.

Addresses were also made by the Rev. Drs. Prime and Crosoy, but no definite action was taken.

# APPOINTMENT OF CATHOLIC PASTORS.

The Most Rev. Archbishop McCloskey has selected the Rev. Jeremiah Griffin, pastor of the Church of the Assumption, Peekskill, Westchester county, to succeed the late Father John Breen in the pastorate of the Church of the Annunciation, Manhattanville. Father Griffin is a distinguished graduate of Mount St. Mary's Seminary, Emmets burg. Md. He was ordained in 1865, and soon after his ordination entered on his missionary labors as assistant pastor of the Church of the Nativity, assistant pastor of the Church of the Nativity, Second avenue. In 1868 he was transferred to St. Stephen's, East Twenty-eighth street, where he soon attained a high reputation as a pulpit orator and proved an efficient assistant to the zealous young pastor, Dr. McGlynn. He was promoted to the pastoral charge of Peckskill. As pastor of the Church of the Annunciation, Manhattanville, Father Griffin will exercise spiritual jurisdiction over Manhattan College.

hattan College.

The Rev. William P. Flannelly, assistant pastor of the Church of the Holy Cross, West Forty-second street, has been promoted to the pastorate of the Church of the Assumption, Peekskiil.

## DEATH AT THE BROOKLYN BRIDGE

Fatal Result of a Terrible Accident. On Friday last Peter Cope, a German, only twenty years of age, while at work on the Brooklyn Bridge, foot of Roosevelt street, had one of his legs caught in a rope attached to the machinery and terribly fractured and lacerated. The injured man was forthwith removed to the Centre Street Hospital, where Professor Hamilton, and Dr. Flubrer, surgeon in charge, amputated the limb. The shock to the system from loss of blood resulted in death, which occurred at halfpast ten o'clock yesterday morning. Coroner Herrman was notified, and will held an inquest on the bedy this morning. Deceased lived at No. 941 First avenue.

## A FOREIGN MINISTER'S TROUBLE

A FOREIGN MINISTER'S TROUBLE.

[From the Washington Star.]

On the 1st of January last a Foreign Minister in this city, who has an American wife, and who represents one of the "effete monarchies" of Southern Europe, rented a handsome residence on H street for a year, agreeing to pay therefor the sum of \$3,000. Adjoining the house rented is a vacant lot, owned by a Philadelphian, who recently concluded to build, and with that view engaged a number of workmen to excavate for the foundations. In so doing it was necessary to run a fence between the minister's residence and the vacant lot, and this seems to have so annoyed the minister that he notified the agent from whom he had rented the property that he considered the contract violated, and should vacate the premises on the 1st proximo, when he would pay feur months? rent, first deducting a bill for damages which he proposes to make out on account of the injuries he has sustained from the building operations adjoining his residence. The upshot of the matter is that the agent from whom the minister rented the property will be forced to allow the latter to accass judge and jury in the matter and accept whatever he is ofered in the way of rental, as no civil process can issue against a representative of a foreign government.

### MUSICAL AND DRAMATIC NOTES.

There are to be few changes at the theatres this week. At the Union Square Theatre a sketch, called "Micawber" is to be produced this evening, in which Mr. George Fawcett Rowe will turn up as the immortal Wilkins. This, with sin Jack," makes the bill of the week, after which Miss Ethel appears in "Frou-Frou." At the Fifth Avenue Theatre "Old Heads and Young Hearts" will be played to-morrow evening. At Wallack's "David Garrick" and "Dundreary Mar-ried" will continue to satisfy the patrons of both high and eccentric comedy. For remains at the Olympic with "Humpty Dumpty," but some im-portant changes in the pantomime and the variety business are meditated; the Buffalo Bill inanity continues at Niblo's; "Daddy O'Dowd" is still the attraction at Booth's, and "Uncle Sam" is on his last legs at the Grand Opera House, "Under the Gaslight" replacing the French piece next week, and keeping the stage till Fechter's appearance, on the 28th inst. Within a few weeks we can see to the end of the season, but it is not likely that many surprises remain for us in this dra

matic year. "Uncle Sam" is to be produced at Mrs. Conway's theatre in Brooklyn before the close of the season, with Mrs. John Wood and some other members of

the Grand Opera House company in the cast.

The Jubilec singers of Fiske University give twe farewell concerts—one at Steinway Hall this evening and one at Plymouth church to-morrow evening-previous to their departure for Europe on

Mr. Lester Wallack's engagement at the Brooklyn Theatre continues one week longer. He has een very successful.

It is still a question whether Tamberlik will bring his Italian opera company to the Academy after Easter.

One of the latest stories about American actors going to England is a rumor that Edwin Booth nakes a professional tour in that country next season. It is principally due to the care and exertion of

Mr. W. Oakes Hunt, who recently died at Stratford-on-Avon, that the Shakesperean relies there have been properly preserved. He contributed many gifts to Shakespeare's house and did much to ornament its grounds. Miss Anna Mehlig gives two plano recitals at

Steinway Hall on the afternoons of the 12th and 16th inst. At the first she plays a Mendelssohn prelude and fugue, a Haydn fantasia, a Weber cherzo, Chopin's sonata in B flat minor, two Liszt works and two morceaux by Schumann and Schubert. Tausig's "Soirées de Vienne" closes this fine

The festival week at Steinway's, beginning on the 22d, promises to be one of rare musical interest. Three nights will be devoted to oratorios, in which the Boston Handel and Hayda Society and Thomas' orchestra will take part. One night will have a miscellaneous bill, the feature of which will be the performance of a work for three planes, by Rubinstein, Mills and Mason.

Gye and Mapleson have two bran new tenors ready for the coming season in London. Great ex pectations are formed of them.

Rumor speaks of the early appearance of a colored opera troupe in this city. They give the "Doctor of Alcantara," and other works of the English school.

The entertainment arranged by the friends of Mme. Le Vert for her benefit, which was given at the residence of Mme. Mears, Madison avenue, on Friday evening, was remarkable both for the number of fashionable and "legant dressed ladies who attended and the excellence of the performances. Mme. Le Vert read from her own published work an interesting account of her interview with the Pope of Rome and of a buil fight she witnessed in Spain in a natural and graceful manner. Mrs. Ellet created a great deal of amusement by reciting a scene from the "School for Scandal" and another selection full of humor. In addition to these performances there were songs, music declamation and ventrHoquism. Altogether the evening was a most enjoyable one and afforded an excellent opportunity for a reunion of fashionable society. The performance is to be repeated April 14. at 45 Park avenue.

## LITERARY CHIT-CHAT.

M. HIPPEAU has completed his old French glosary, of which the first part was published in 1866. "SLAVE CATCHING IN THE INDIAN OCEAN, & Record of Naval Experiences," is the title of a new work in the press by Captain Colomb, R. N. Longmans have nearly ready a new work by

Lord Dunsany, entitled "Gaul or Teuton? Consider ations as to Our Allies of the Puture." MR. JOHN FORSTER is in bad health, and the third

and last volume of his "Life of Charles Dickens" is likely to be delayed some time.

veller, will shortly bring out his new work, the result of three years' travel and adventure in Cenllustrated by about one hundred and thirty wood

THE Athenosum says that there is some prospect of a revised edition of the Encyclopædia Britan-nica. This is good news, as the information in the last edition (the eighth) is a quarter of a century

THE FOLLOWING large prices for French books were obtained at a Paris auction sale last month:— "Essais de Montaigne," first edition, 1580, £37; "Alain Chartier," 1529, £44; "Champion des Dames," 1530, £36; "Œuvres de Baït," 4 vols., £57 16s. : "Œuvres de Pierre Corneille," 2 vois. 1844-'47, £154; the same, 1648, 2 vols., £84 48.; 'Molière, Le Mariage Forcé," "Œuvres de Racine," 1679, 2 vols., £35 8s.; "Chro-niques de St. Denis," 1514, £62; "Froissart and Monstrelet," 1505-'12, £94; "Œuvres de Moilère," 1666, 2 vols., £89.

LORD MACAULAY thus wrote to Henry S. Randall In 1857:-

In 1857:—

I never uttered a word nor wrote a line indicating an opinion that the supreme authority in a State ought to be entrusted to the majority of citizens toil by the head. I have long been convinced that institutions purely democratic must, sooner or later, destroy liberty or civilization or both. Your constitution is all sail and no anchor. Either some Casar or Napoleon will seize the reins of government with a strong hand, or your Republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth, with this difference—that the Huus and Vandals who ravaged the Roman Empire came from without, and that your Huns and Vandals will have been engendered within your own country by your own institutions.

And this man was called a "liberal" thinker and

And this man was called a "liberal" thinker and

#### historian ! VIOLENCE IN WILLIAMSBURG

Sanguinary Fight Between a Father and Son-An Attempted Parrielde.

At about three o'clock yesterday afternoon, while residence 226 North Sixth street, Williamsburg, he heard cries of "Murder!" Issuing therefrom. On entering the house he found a young man covered with blood and acting in a violent manner, and an old man standing erect flourishing a hickory cane, as if in self-defence. The officer took both men to the Fourth street station house, where it was ascertained that the prisoners were father was ascertained that the prisoners were father and son, Robert Mailier, Sr., and Robert Mailier, Jr. The house from which the prisoners were removed was the residence of the father, and the son, while crazed with liquor, broke into it and assaulted him with a knife, threatening to kill him. The old gentleman, fearing his life to be in danger, seized the hickory cluo and with it struck him several blows on the head, indicting severe scalp wounds, from which the blood howed profusely.

The would-be parricide had his wounds dressed by a surgeon and was detained by the police. His father was allowed to depart on his parole, his action being evidently justifiable.

### AMERICAN PACIFIC COAST SURVEY. [From the Panama Herald, March 28.]

The United States steamship Narraganse

Dewey, commander, has been ordered to proceed to the Pacific coast to make a survey from Laguna de Jerminos to the northern boundary of the United States. This expedition is expected to be of great service to navigation, masmuch as that coast is very imperiectly known. Skilled hydrographic officers will accompany the expedition. After com-pleting this survey the Narragansett will join the Portsmouth in the West ludies.